

Must Remain in  
Transcription Room

M 2233

Music

Saturday, 3/31/73

Westtown

Sunday 4/1

Barn Lunch.

MUSIC

MR. NYLAND; So, I will be away for two weekends. I hope to be back here for <sup>oh</sup> ~~oh~~, how will we call <sup>that</sup> ~~that~~, Easter Saturday, that is the <sup>the</sup> ~~the~~ so-called quiet Saturday, after Good Friday. I hope to be on the West Coast. It still is a rather short trip, about a week in Sebastopol and the Land, San Francisco and Berkeley. I do not know if we can go to Seattle, it all depends, and in any event, back by way of Santa Fe, then Colorado, and then here again. So ~~it~~ <sup>I'll</sup> be a little busy. Maybe it is good I go. The reports from the West Coast are very good. Activities <sup>2</sup> I would say, blossoming, but what strikes me most is the cooperation between them. It's an enormous change that has taken place. Much more willingness to understand each other, to help, and very little disagreements, and if they are there, they are **straightened** out. So it'd be a very good thing to go. Maybe I cannot help them, and maybe they can help me. Sometimes I ~~need~~ that kind of reassurance. I don't always get it. Sometimes it's very difficult to continue to live with an aim, and to believe in it, and keep on believing in it, <sup>But</sup> that happens to be sometimes in the nature of things. Sometimes one believes in it a great deal, and has hopes; and after some time, you come to a conclusion that the hope was not justified. Then one must change.

I will change a little when I come back. The concentration of what I still want to do for the rest of my life, is very much like Gurdjieff felt it was necessary for him to write All and <sup>CAPS</sup> ~~Everything~~. When I come back I will want to continue with Firefly, because I believe that in the different meetings we have had,

of which there are a sufficient number, certain amount of Work, or description, or application to daily life is contained, and instead of leaving it to different people to select, and to come across every once in a while a certain tape which is worthwhile, it may be useful if I go through some of them, which I remember, and put them together, and, as it were, make them available. *Ime*

*WHAT* we called this Firefly, *A* little bit of a heritage of that what *I* would like to LEAVE THE SAME WAY AS, WHEN AT THE TIME WE HAD ~~we~~ now called 'Firefly tapes', which was kind of a restricted section for different people which extended over a three week period. *T* Twenty-one tapes all-in-all, which more or less form a unit or what I believe ~~was~~ contained a great deal which was necessary for elucidation of Work. Together with what I've said some time, quite sometime ago in Texas, that the fifteen hundred series is really all you have to know. And the same thing I would say for the last six months, what we have talked about, including the questions and answers, you really cannot expect very much more.

You see, the method that I try to follow is simply to indicate every once in a while what I believe in, and hold it up, as it were, for different people, to give an indication what I think could be understood and which then should be followed or adhered to, or taken in, or digested, and then leave it alone. *A* And then you have to see what happens. And I see what happens, and maybe after a little while I will start again with the kind of a thing that I believe ought to be said, and again after a little association with that kind of an attitude, I leave it alone again. It's not going up and down, it is just taking hold of certain things at a certain time, then leaving it to you to see what you make of it. I believe that's the way Work

should be taught. That there are interruptions in receiving material. That there is very definite period which is necessary for digesting, I call it; for taking certain facts in, -ideas, concepts, thoughts, theories, -that you have to consider, to digest, to apply, and then to see what are results and coming up every once in a while with new questions, based on your new experience, because you must remember, that when you wish to Work, you are opening up new vistas for yourself. You enter into a different kind of a world. It is a spiritual world, mostly spiritually tinted, but it also changes your ordinary unconscious states, and that then, in that kind of an unconscious experience, you see a variety of different possibilities which before, you did not see, and you couldn't see, but simply by the introduction of a new kind of an Elixir of Life, you then are forced to see certain things, even if you don't want to pay attention to it. At least you have seen them, and at least you cannot deny that they exist. > To what extent you want to continue with them depends entirely on your wish of wanting to grow up, and maybe at times you don't want to grow up, and don't want to see it any more. That's why I say that these kinds of things sometimes are dependent on what you receive, and what you can take in for yourself, and to what extent then ~~is~~ there <sup>is</sup> still an appetite left. So I hope, you see, that by talking about Work, and repeatedly at certain times, and even when one says from one meeting to another, that there is a great deal of time in between meetings. And so (a gain) there is now a great deal of time between this

evening and the next one when we <sup>when</sup> I come back again, and in the meantime, what will you do? Of course the accent has to be more and more on you as a group, more and more taking responsibility for the maintenance of your own life and helping to maintain these kinds of ideas for others, and to learn how to work together

I say more and more in activities, in relationships, at the Barn, whenever you are in your daily life and remember Work. And I must try to remind you, that although we do talk a great deal about application in daily life and in unconscious states, and how necessary it is to live in unconsciousness in order to procure from that, material for the utilization of becoming conscious, that we must never forget that whichever interest may happen to come to the foreground, there is always the question of Work on yourself. So regardless of what you are doing, or the different interests which happen to come up, or the books that you are reading, or the conversations or whatever impressions there happen to come to you in your unconscious state, the solution is always, with Work on yourself, and not to forget it. > You see, I've noticed and, of course, it is true, and perhaps it is a special kind of indication of condition of our life at the present time in this day and age, and our culture, and our difficulties regarding inflation and boycotting of beef and such things that economically are factors in afflicting us, and we have to meet, and we don't want to, or we are forced to, and whatever it may be, <sup>that</sup> and because of that kind of an experience, certain things are emphasized and particularly in a perhaps spiritual sense, Or that books are being published which cover something else than only a description of poverty in Vietnam, and whatever may be the reason that there is a sale of such kind of material or the interest in a little bit of a smattering of esoteric knowledge, or that what even may be economically described as your environment or groups that are interested in discussions of certain kind, whatever it may be, don't forget that Work has to be done. You see, you may read about Don Juan, Journey into Ixtlan, Or you may read about some forms of esoteric knowledge, or out of the body experiences, Or you may read about Seth, and hear about the ~~X~~ particularly explanations regarding some other kind of life that can continue while the body stays wherever it is, Or that your dream life will give you indications of other possibilities, as if you could

leave your body then, and be in touch with the Masters, *Or* that you read esoteric knowledge and try to explain it to yourself, try to understand what is really meant, and as I've said many times, your particular interest in other things like astrology and the rest, I don't want to mention them all the time. You see, these things are of course of interest, but there is one thing that remains of fundamental interest, *That* is yourself, not your mind. It has to do with that what you are as a being, with that what you are as an unconscious person, and not having a conscience, and no ability really to do, and constantly being affected by anything that comes as an impression from the outside world to which you will react, and always will react in the same kind of a way. *So* that unless you start doing something about that, you will still, with all your interest in such spiritual affairs, still remain the kind of a person you are, unless you become very serious about an application of Objectivity. Because you see it is not only an understanding of your own psyche, and of that what perhaps can be put against the background of that kind of esoteric knowledge that gives you more knowledge about that what you really are. *It's* always a question of your own experience to make that what you want to apply a part of you, and not just reading or feeling about it, and enjoying, *DO OR PERHAPS NOT EVEN ENJOYING,* but standing in front of it and seeing it as something that perhaps exists, but you don't know exactly how to take it, *and* it's not a question even of how it will be in Nirvana, and what the conditions are when we reach a certain level where there are Masters who can use disciples. We are just not in that particular boat. We're still on this Earth, we're still living with our ordinary conditions, we still have to understand how to meet conditions created by us, and our tendencies, our selfish wishes, our angry states. We still are subject to such things. *And* although it is very nice to read about a variety and to be in contact with anyone who has clairvoyance and so forth, all of that, what does it relate to within myself and to what extent can I be sure about any kind of an interpretation which may be indicated? The only way by

which I can reach a certainty is by having a foundation within myself based on my own experience, not someone else's, <sup>A</sup> and although it may be interesting to try to think that you can sit here and fall asleep and then want to visit your sister in California, all that is such blatant nonsense for anyone trying even to do it without any proper preparation, without having any knowledge whatsoever what is involved. I've said a few times <sup>that</sup> when you want to throw the I Ching, "Is your attitude correct?" Do you really know what you are playing with? And this is what I have in mind, of course. <sup>></sup> We are at the Barn for a very definite purpose. We're not just in ordinary life, and therefore when certain things happen in ordinary life which we don't like; when we have happen such things at this Barn, and we don't like them, we look at such an experience in a different way. We say, in ordinary life I would get angry, or I would do this and that, as usual, habitually. When it happens now you have to see, "What is in it for me, regarding my Work on myself?"

<sup>A</sup> And that takes on an entirely different aspect of our life, even if we are as unconscious as we are in ordinary life, and that the variety of different things which take place at the Barn are very similar to what would take place if we didn't know anything about Gurdjieff. <sup>B</sup> But since we do know, there is an obligation—how can I interpret my experiences now from the standpoint of Work on myself, or what is involved in that what I now experience which could point to the possibility of freedom, or of Objectivity, or a definite relationship which can be explained in a different way than just by a reaction or a habitual form of behavior. <sup>?</sup> <sup>A</sup> And that is why I say many times, that even in activities, do you remember Work? <sup>></sup> You know we have started with three days in the week for lunch to be quiet. I said that we will do that for March, it's the end isn't it, the end of March. I would ask you to continue with it in April. It is a little unusual but it might remind you. But you see, it is such a small thing. It is just a little lunch, only three times a week. You remember sometimes on a Saturday or Sunday for lunch I've asked you to be quiet for a little. Sometimes I've

suggested <sup>that</sup> ~~it~~ after lunch, <sup>4</sup> you do as you please for half an hour, not having any <sup>CONSIDERATION</sup> ~~consideration~~ of doing anything special regarding physical work; or that perhaps after a little time after that kind of a lunch, that you considered yourself, and that for fifteen minutes, you tried to become aware of yourself doing whatever it may be. > You see, <sup>these</sup> ~~these~~ kind of things are necessary, but you have to learn to create them for yourself. For instance, our ordinary ~~habitual~~ talk. Whenever we get together, we think it's necessary to talk all the time. I would suggest to you, whenever there is a little gathering, even when you are working, so-called, together, in, let's say, construction, as a little group, or in weaving, or in the pottery, or in any kind of an occupation where there are several people who have to do certain things all for the sake of accomplishment of making certain things which perhaps are commercially valuable; that you don't forget yourself, and that for instance, someone might make a suggestion of saying, "This morning we don't talk unnecessarily," we just work, quietly, and don't say too many things <sup>and</sup> ~~then~~ only that what is necessary. <sup>S</sup> Simply to indicate perhaps we could run a little experiment. > Perhaps you could understand that if that experiment is maintained, that it is done for a certain purpose, because we don't do such things in ordinary life. We can do them in activities here, because they can have a background of wishing to work on oneself in order to grow, and to find out what is involved in such growth, <sup>not</sup> just the continuation of just what you would like to do and what you do all the time anyhow. And all kind of things of that kind that you should instigate for yourself. One day that you will say, <sup>11</sup> "good morning," in a certain way, or that that day you will not say good morning, or not be habitual in any kind of an answer, or that you wish to behave like a nincompoop one day, or the other day extremely quick with this and that when it is your habit not to be such, or to break little habits of yourself, of biting your nails maybe, or using the telephone always in the same way, or little nonsensical ideas of putting on your socks left or right, or your shoes, first this, first that, or put your arm through the sleeve of a coat or a jacket, what is

your habit? How do you eat your food? How did you eat, <sup>with</sup> what, left hand, right hand? What is your attitude when you sit down at the desk, or you sit down at the dinner table, on a chair? What are your habits? What do you do usually first, when you get out of bed? Do you think of Work? And it is not so much that I feel it's a question of thinking of Work, <sup>It's</sup> a question of seeing yourself, how you are, and becoming acquainted with this little monster that happens to be mechanical and is just pulled here and there because of all kind of influences over which you have absolutely no control. <sup>And</sup> that is the pathetic thing, that I feel that you don't know yourself at all, <sup>and</sup> one continues <sup>S</sup> to be exactly the same as if you're still in ordinary life, where no one is going to tell you about it, only they will avoid you when you are become a little bit obstinate or obnoxious. <sup>></sup> Here one sticks together because you happen to be ~~here~~, even if you dislike it, sometimes you are even allowed to say that, <sup>So</sup> and so is a this and that, if you want to, for the sake of what? Reminding him or to wake up yourself, or to put yourself in certain conditions which may be helpful to you, <sup>or</sup> to someone else? I've said many times, do you think of other people in that way, that you try to help them? <sup>T</sup> That you really feel that you owe them something because they happen to exist next to you, and <sup>THAT</sup> they have a meaning for you in order to produce in you a reaction which then could become noticed, and with which then when you become acquainted with it maybe it'll give you a chance to become aware of what you are, <sup>So</sup> that all of that could be used in order to acquire more self-knowledge, and more truthful information about yourself, so that then if you have that in mind like an aim, that you could grow up more and more, day after day, utilizing the opportunities which are unquestionably here at this Barn, and for which you have come. <sup>></sup> Why do you do? Why did you come? Why do you continue to stay, <sup>?</sup> Because sometimes certain conditions have outlived their usefulness. Then don't stay. You must go, unless you can introduce new elements of Wish to Work, to see yourself, and maybe to fulfill yourself more, or to grow up more so that then whatever you will do will be understood from a standpoint of belonging to you and taking in that what is necessary in order to profit by such



interesting influences on you. > You see what I mean? You don't consider your-  
self as yet well enough to be able to be of value to someone else. You don't  
consider other people really <sup>and</sup> ~~other~~ than only when it is, maybe, to your advantage,  
and that what you wish, and whatever may be that you consider selfish, or that  
you think that you can get away with it, or whatever, whatever it is for yourself,  
that you would like to have admiration, or withdrawing within an ivory tower,  
whatever your form of behavior is as a result of your stupidity; or that what  
you consider unusual, because you are you and you're entitled and all the rest. >  
It is such a stupidity sometimes to see a conglomeration of people who are unconscious ~~and~~  
all the time. That is the pity, and that I say is many times the pity that I feel,  
because you see, we started out with ~~the~~ ideas and when we came here to this Barn,  
and there were few people, there was something that was really alive, because  
we wanted something. And then gradually over the years many things got a little  
sloughed over, and we forgot, and the quantity did not always match the so-called  
quality we wanted. <sup>A</sup> And because of that we have allowed here and there certain  
things to creep in which really don't belong, and although I remind you and I  
ask you every once in a while, "is such and such a person really worthwhile to  
enable him to come and to sit here and to take up some room?" What for? Or  
if you consider the different <sup>PEOPLE</sup> ~~people~~ you now know, to what extent do you think  
they belong here? And to what extent, if they looked at you, do you belong here in  
their eyes? <sup>WHAT</sup> ~~What~~ is the measure you use for yourself and for others regarding  
Objectivity. I say 'Objectivity as a means of becoming free, as a <sup>MEANS</sup> ~~means~~ of  
understanding one's life in relation to whatever the Masters and whatever the British  
archangels have to say, and the All Quarter Maintainers and God Almighty, in His  
Omni-resence. Whatever it is that you wish to a..., to accomplish for yourself  
in your religious, emotional states, <sup>W</sup> whatever you believe in, before you die,  
that you now have the opportunity of seeing certain things so that when you see  
them well, that is when you see them as awareness, that you then are through with  
them and you don't have to repeat any more because if once you are aware in the

acceptance of that what you are, you have fulfilled your task on this Earth, and you don't have to repeat it by coming back and recur<sup>t</sup>. One is ready for something else of a different kind and of course in a different state and different forms of crystal<sup>l</sup>izations. That is natrually what one hopes for, this question of ultimate fusion and becoming one out of three; but reducing that what is now at the present time forty-eight and ninety-six that we gradually understand that kind of a law when it is forty-eight, will be twenty-four, twelve, six, three, as different levels might indicate progress in understanding and then having more responsibility for that what one has to live through in order to aspire to that what is still further away and to help those who are as yet not in the place where you happen to be. That kind of, you might say, a principle should pervade us. It isn't there and I say it is sad, sometimes to see it, <sup>How</sup> terrible we still are in gossip, in all kind of nonsensical discussions and misinterpretations and oversentimentality. And I say, I say again, stupidity, because it is a utilization of energy which does not have to be used that way. One says of certain things, 'It is that way, it is that way, it is that way, and it is nothing else but that'. But we always want a little bit of this and that in order to gloat, in order to have some enjoyment, in order to be able to feel a little bit more because you are so well-versed in all kind of knowledge about each other, and a little mean and feeling superior because you are not, thank God, like that other fellow on the other side of the street. You're a priest and he's only a Samaritan, <sup>And of</sup> course you won't help him because you're a priest, because you think you know <sup>KNOW ALREADY</sup> already a little bit about consciousness and conscience. I say it is sad sometimes, and of course I can afford to say it, I've gone through my life, it is the end of my life; and therefore I dare to say it because I've nothing to lose any more. I can remind you, That is all, that's all I try to do, to tell you about the beauties of life when one wishes to live it to the full. That one can have, at times, enjoyment of a certain kind of understanding and hearing sounds produced by the laws of vibrations and different rates, and living then in certain atmospheres which are unknown but which give one real food, so that you don't have to repeat your same kind of a food all the time like we do now, and augmenting them then with a little bit of a vitamin, because that what we are eating is not sufficiently substantial or nourishing. Let your word be 'yea' when it is 'yea', and 'no' when it is

'no'. No in-between things, not lukewarmness. Be honest with each other and tell whatever you want to tell, but whatever it is, stand up for it, and don't hide and don't become hypocritical. Don't expect too much when you don't deserve it. Mullah Nassr Eddin, you know, "Don't sit too long where you shouldn't sit," You must know that by this time, and we should know it, as a group, as a whole, and you should help those who don't know as yet when you think you do know it. And for that reason we keep on talking and repeating, and repeating about Work, repeating about the necessity of an understanding of that kind, instead of just a little bit of smattering knowledge of the kind of a thing that you write a book about. We're interested in scripture, the kind of knowledge that when you read it, you know less. And by constantly reading it you find out how much more news there is in it, until finally in the understanding, you have digested everything that there is. All And Everything, and then you come to a conclusion that even at that, you don't know as yet what it is all about. The knowledge that one knows more and more about not knowing; until finally it dawns on one that that is not the direction by which knowledge leads to understanding, but the, only by means of one's body in the experience of that what we call the expression of life and different forms of behavior, and particularly when such behavior is ordained to be just a little different. To introduce these kind of legominisms in our existence at this Bakhn, to understand a little bit of why we do certain things like having a quiet lunch and not to talk. Try to avoid certain expressions that you don't, shouldn't use, or that, do-- that don't belong or to cut out the habitual way of behaving regarding each other, but do something a little different for the sake of understanding yourself a little bit better, and wishing to do it, because for God's sake, it is necessary that you poke yourselves in the ribs once in a while and say, 'For Heaven's sake, how come I did this?' Such nonsense. And to know your mistakes, and admit them, because if you want to accept yourself as you are, you have to accept the totality of yourself, the way you are when you are light, the way you are when you are dark, the way you are as a human being when you're asleep, the way you are when you are so-called 'awake', the way you are when you're on this side of the Earth, the way you are when you are at the antipodes, on the other side, the way you are when you live for a little while in an, in a planetary level and have to come back again to Earth, the way you are sometimes on certain places of your

own Earth, of your body, understanding certain things that belong exactly to that place where you happen to be, where perhaps your different organs are functioning, ~~And~~ not the n to be at another place where you also would like to be, and divide yourself, because you cannot continue to contain yourself in one place only, because you're restless and nervous, and you don't want to concentrate on one thing. If for a little while you could have God in your mind and nothing else, maybe your life would be ~~different~~ for five minutes.

This is what I ~~constantly~~ try to tell you, that there is a reason for being here, and I wished you would remember it, ~~That~~ in all the different activities, and the way we happen to work together and the planning which we have to do, and the concentration of having to do certain things right, in the right way, and not to waste any energy if we can help it, and not to waste any money, if we have the brains to consider it. I said some time ago turn off electricity if you believe in the existence of Okidanokh. <sup>OKIDANOKH</sup> Have you done it? Do you know what I'm talking about? Do you know about your habits, how they take up energy? Do you know about your unnecessary thoughts which you have during the day, or your feelings, which of course go all over the place? Or the tensions in your body, to see that body of yours as it is behaving in a certain way with self love, with wishing to be noticed, with, ~~with~~ wishing to receive from others a little admiration or sympathy, because you happen to be in a certain way and you expect others to consider that and be sympathetic towards you because you have a little pain, ~~And~~ what of it? We all suffer, because nothing will happen unless we suffer through that what is the beginning. <sup>?</sup> If we leave, and when we leave this Earth, do you think it is easy to get to a state of what we call then the 'planetary level', or which in some books is called the 'local two'. Don't you know we have to go through all kinds of difficulties of Purgatory, and that that what we then will have to go through, maybe Hell, in order to be purified, to be able to become something in the hands of the Lord, helpful for His purpose. <sup>?</sup> But all that, whatever the theories are about such things, we are living on this Earth, our feet are down on this ground. We are part of this Earth, and one, with this Earth we are part now of this Barn, and the Chardvogne Village, and the different difficulties we may have, and the activities, ~~And~~ we get up every morning and we remember, I hope sometimes \

Gurdjieff, and we say, ~~Am~~ what name? How do I dedicate my life today? To the Truth? To being honest today in every way, to be austere, to be helpful to others, to see what I can do by going out of my own way to see if someone else can take the place where I otherwise would be, for their sake, how can I continue to live and still give and still receive from Above that what is energy which I then am able to give because that what one gives can be replenished by the proper attitude. > This is what I mean by the newness, the adventure of the world. It really means, something else is opening up to me, so that then in that kind of an openness, I become filled with all kind of new energy to be given away if I want to, or to ~~administrate~~ administer that energy in any direction that I feel is right, and to do it in such a way that I remain honest and fair, and try to indicate even the direction and the wish why I want to give it, and why I want to understand where I give it and how, and for what reason then, and in such a form that it can become acceptable. ~~B-~~ Because I'm not alone, I'm not interested in that what I feel I have to give because I think I want to give it or not give it. I am with other people. They <sup>require</sup> ~~require~~ certain energy, ~~or~~ certain forms of kindness or affection, and maybe I can give some of it in the form they wish which is good for them. ~~Or~~ even if it is not good, perhaps I can make them believe it's good, and if they cannot accept it, it is not up to me to give it. ~~Maybe~~ someone else should give it, ~~but~~ <sup>B</sup> in any event, I can be awake about my wish to give, and if it is acceptable, if it is actually being used in the right way, there is joy in Heaven.

I wished you remember, you would remember Work in very small things, in just ordinary ways of sitting, and behaving, and not anything particularly extra, and not making it more difficult for you than it is already for anyone who wants to get out of a state of unconsciousness into a state which we call conscious, into the wish to create something that is already conscious and could be of some help; and to live then in accordance with it, ~~To~~ see if, when the it can take place for oneself, one could become different kind of a man.

(all right  
Alright Bill.)

And so you see, I hope you see what I mean. I'll be away for a little while now. You won't hear me. You will hear others, groups and whatever there is should continue. Work of course must continue. Your work days over the weekend have to continue. There will be people taking responsibility for it. Help them. Bring from yourself the right attitude. If you can go to Tuesdays in New York, if there is any kind of a meeting here on a Saturday, come. Don't change too much because I'm not here. Try to imagine that I have left. Try to imagine I won't come back. How will you live? How will you understand your life? You will have a memory. You will recall certain things. You will recall, sometimes my sincerity, of wanting to tell you about what I believe is worthwhile, and I hope then, of course, as I say it even now, that that what you can do I hope you can do, because you must have a real wish. When ever one talks about Work, the first thing is, you should have a wish, and if you don't, why not? And what could be a motivation for your wish? Don't start to explain immediately what is Work, because there is no goal. There is nothing to receive any kind of a seed of that kind, unless you know where such a person happens to live and what they have gone through, and why they even at the present time, could become interested in Work on themselves, because Work on themselves means expenditure of energy. It is not that easy. But of course, to leave this Earth is not easy. It is very difficult sometimes to die. And one doesn't want to die because you still feel that something ought to be done for which you are responsible, and you want to keep your life a little longer in order to have a chance; and if you wish to keep it a little longer, that then the chance will be for actually finding out what is the truth, in the direction of awakening, not just the repetition of all kind of monotony. And this is what I feel all the time. Where is your aim? How can each person remind someone else? How can you actually be of such stature, that even that, with an expression on your face, the way sometimes your tone, your voice can remind one, something that can be there within your heart that strikes then a certain note correspondingly, like a tuning fork starts to vibrate when the rate of vibration, it corresponds to that one of the other fork, you know that experiment? It's exactly the same way. One strikes within oneself the note

"do", and it starts to vibrate to the rest of the world, because that is your atmosphere, ~~That~~ that is what you carry with you. That is the result of your being, the level, how you are, you produce that. It is like a tone. Rates of vibration which go out from you in that kind of an atmosphere and they will affect someone else, particularly when they are adjusted to that possibility, waiting, as it were, to be touched by such vibration rates that they in turn can stimulate themselves to produce a tone within their own heart. That is really what should take place. One should know that when you come to the Barn and you enter into that door, and you see other people that you have then already a responsibility of Being. And to enter into that Barn with this remembering, 'How am I, when I get there?' Does the Barn gradually become for you, does it become a house of God? Of course it's stupid to say it that way, isn't it, because sometimes I say it is not a church, although upstairs, yes it looks a little bit, and it is beautiful. But for myself, when I enter, when I see it, and I say, 'what is this that I respond to?' because this must have some kind of symbolic meaning. After all, we are here, and we happen to buy it, and it is for a purpose, and people do come. So, can I remind them why I came? What happened to me when I lived here for some time, and is that what was the level originally, is still within me in my life, and corresponding to a certain level and cannot grow higher, and what is it that I now must do? I call it 'Legominism', the introduction of something that is otherwise and different, but because of its symbolism reminds me that I have a task to fulfill. You see I go away for a couple of days, and I won't talk to you, not as (-), I'll talk to you on Tuesday, maybe some of you of course will come, and, by the way, that meeting is at seven o'clock this coming Tuesday, maybe you don't know yet. I had to make the change. I have certain other things to do. Time is really crowding in on me before I am going. I have to do a few things, so I would like to start that meeting earlier, one hour, that'll give me some time to do something else afterwards. But you see, I won't be there, someone else will be there, others will take over. Of course I know I'm not needed. All I wish to do is to stimulate you, so that when the tuning fork within yourself starts to sound, you don't need me any more. And I hope that some day it will be like that. If I want to leave this Earth at the proper time, when God will allow me, I hope then that there are

certain tuning forks which strike a sound, and <sup>Perhaps</sup> ~~perhaps~~ even "do", in their lives, that they can maintain themselves, and then with a little bit of a help, what I say maybe, <sup>SUCH</sup> ~~much~~ "Firefly", a little bit of nonsense that I write and that I then publish and want to give to you, that maybe it can be of benefit, that you are reminded, <sup>B</sup> But all the time, don't ever forget, it is your Work on Yourself. It is your obligation in your life. It is your responsibility for that kind of life given to you which now is in the form of your body and your personality, and it always is your property, particularly when you take it to yourself and to say, "I cherish it. I wish to do with this life what I possibly can do with it, what is within my means, and I wish to maintain it at a certain level which becomes acceptable not only to me, but to that what may be the laws of the Universe, if I can only understand them, and for which I strive in my wish to learn, in my wish to experience, in my wish to digest, to be make, to make that what I still see as something outside affecting me that I can take it within myself without wanting to change myself because of it, than only in one way, that that <sup>WHAT</sup> ~~what~~ I am, becomes a representation of a ~~channel~~ channel through which God, in his mercy, can become known to mankind." And I say, such <sup>1</sup> ~~stupidity~~, this kind of talk, this kind of aspiration, this kind of real inner wish to become inspiring for myself only goes as far as I wish for my life to become. I say sometimes then, like a Man, indicating, of course that I still have my feet on the ground, and that I am still human, and I still have to deal with my breathing and all the different things that belong as <sup>requirements</sup> ~~requirements~~ to my body, and the different organs I happen to have, my feeling, and my mind, and the different departments and whatever it is that is required for the maintenance of myself on this kind of a level. Preparation for oneself to be able to say <sup>P</sup> ~~farewell~~ or, not even farewell, <sup>T</sup> To be able to build up that what at the present time is allowed in it's density to exist as an astral body, or Kerdjanian, or the beginnings of a soul, or the wish to fulfill the growth of all the three bodies as component parts for my Individuality, so that ultimately, that what are the sides of all three octaves can be combined; that what are the "fa" stages of all three bodies can be combined; and that ultimately, that what is the "do" of all three bodies can be combined indicating by its diagonal direction the rising up of that what



is between horizontal and vertical. <sup>A</sup> Almost I would say as an angle of fortyfive degrees, pointing towards the possibility of Heaven, wherever that happened to be, for us maybe sometimes, near the polar star. Wishing to understand the sanctity of life itself, and the impossibility of space. And trying to understand such concepts of Time, that they become as if, nothing. <sup>that we</sup> You see, I hope for that we can live a little, ~~if you~~ can remind ourselves and each other, and that tomorrow morning, you will have a good day, on a Sunday, and that you will look at the Barn and see it, and you say maybe, "Thank God", or maybe you say, "Thank you, Gurdjieff, you made such things possible, because we can understand now a little more about what it is to become a real Man. That what is potential, and which exists as potentiality, I will now try to make it, so that it exists in reality. And that because of that kind of a process, not only I will profit, but that it can extend and extend like ripples on water, when I strike it with a stick as a note 'do', and the vibration rates extend over the stillness of a lake." So, drink to Gurdjieff. I've said before, ask for his blessing.

M 2233

Sunday

*Lunch*

4/1/73

Barn

MR. NYLAND: We're talking more and more about the totality of things. Last night I emphasized the necessity of realizing the meaning of the Barn for one, when one is here, when one is affected by the introduction of ideas of Gurdjieff, for the further development of oneself and ultimately one hopes for the development of one's soul. But what is really necessary is to see oneself as part of a totality of all things existing, in which then that what is for oneself one's life, can be recognized by the recognition of other forms of life also existing. And ~~then~~ when one has a group, it is necessary first to see what a person is in his life current, that is, what flows through him and which is his essential value and at times even essentially essence and takes on a form which belongs to this earth. And the more you can separate the form from that what is the reality, what is really his being, the more one can recognize and, you might say, even appreciate and in the end actually ~~even~~ care for the the person how he is and what he is regardless of his forms of behavior. So one goes back and forth between placing an accent of seeing a person in a certain way, and the realization of what is really beyond that kind of activity of the person as a form of behavior. And that the recognition for each person is really based on the essential quality and not <sup>on</sup> what they appear to be.

When Gurdjieff talks about the ability to see people as they ~~really~~ are, he sometimes has said, "I see you without clothes on." He means by that not nakedness, but he means that that what is the covering, that what is a form of behavior as we call it superficiality sometimes, but nevertheless ~~it is~~ expressed because there is life behind it, <sup>4</sup> that he recognizes each person in his essential quality and not the way he appears to be, <sup>OR</sup> sometimes wishes to appear, or sometimes in hypocrisy, hopes that he can appear to be better or different from what he actually is. <sup>7</sup> The truth for one-self, which one has to find out what one is in reality is one's own problem. You have to come down to that time and time again, when you are by yourself and when you really want to become truthful within yourself and that your inner life will only start to live when that what is the outer world of yourself will allow you to have this inner life ~~to~~ come to the foreground every once in a while and <sup>to</sup> be recognized. <sup>7</sup> But you must also know that whatever there is of inner life, when it wishes to come out, becomes dependant on the manifestations of ~~the~~ person as he is, and therefore we talk many times about how a person should put his own house in order. That is his manifestation as a physical body, that that should become becoming to that what every once in a while would wish to come out for an airing and is his inner life, <sup>B</sup> But when it is not in the right condition, that is, when there is something that is lacking, <sup>that</sup> or <sup>that</sup> when the outer world of behavior is not in accordance with the essentiality of what a person is in reality for his being -- then his inner life cannot express itself and goes again within. And it is a very sad thing when this happens, <sup>that a</sup> ~~the~~ person closes up -- because it's really his fault, <sup>B</sup> Because he does not realize that that what he manifests should be under a certain control of himself, and he ought to be able to

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*which*

regulate the energies ~~that~~ are flowing in a superficial way sufficiently, so that his inner life at certain times can dare to come out and then can be recognized. And the reason why it is necessary to do this -- is that <sup>THE</sup> only recognition of <sup>ONE'S</sup> ~~his~~ inner life will give a lasting effect on those who have to work together. >

And this definitely is true -- when one wants to work on oneself, ~~It~~ is not the behavior form of the outside world that will count. -- ~~It~~ is that what <sup>one</sup> is essentially, which will recognize the essentiality of someone else. ~~It~~ Sometimes it is difficult to wish to be open to it. Sometimes it's very difficult even to give, but we must learn that, if one wants to have the totality of oneself, grow out to become a real person.

I think about that many times when one considers certain states in which one is and comes to a conclusion that I stop for a little while, like on birthdays -- like with Robert, like with Linda -- Here we are -- There is going to be their birthday. -- ~~What~~ is the meaning for them, and what is it for us. <sup>And</sup> To what extent are we dependent on such people? To what extent do they represent for us ~~what~~ that <sup>of course</sup> what is really necessary for the maintenance of our own life. <sup>and</sup> It is expressed many times in the way one does take responsibilities. I know that. I know how I consider Robert. I know what he does, what he does even for me, you might say, to help many times, to do certain things <sup>which</sup> ~~that~~ otherwise I would have to do -- and he alleviates -- he helps me in that kind of a task. You might say, why do I take the task? Simply because it starts to get too big <sup>AND</sup> I cannot attend to certain things personally by my own, <sup>call it</sup> let's say behavior-appearing -- and I become very much dependent on persons like Robert to help me. Why does he want to help me? That depends on his essentiality. It is not the love for me -- ~~It~~ is the love for that what is essential

in myself or the representation of that what has to do with Work, and then comes to the foreground and can only be recognized by him in the right way when he sees that <sup>that</sup> what really motivates a person is worthwhile -- and he can only meet it by his own worth-whileness.

This is true, you see, Linda gives certain things to people, with the kindness of her heart but also with the ability of doing something to help a person <sup>To</sup> become more whole <sup>and</sup> more healthy. These are the things that I consider many times, when I talk about how to help, what to do -- what can one do for other people. It always must be on the basis of essentiality first, and then it can take on a certain form and then that ~~what~~ is this form and behaving in a certain way by means of words, or postures, or attitudes, or emotional energy which must flow out, or in reasoning as thought, wishing to do this or that in activity of the body -- <sup>All</sup> the time that should be a result of an exchange on the basis of that what one really is. <sup>And</sup> the closer one can come to the reality of oneself, the more efficient that what one wishes to give will be for others who are in the same kind of -- you might consider, -- the same kind of condition of wanting to receive essentially, and not be satisfied by a <sup>JUST A LITTLE</sup> little kind of superficial remark.

I'm going away for a little while. I will not be able to <sup>you</sup> tell you -- <sup>HAVE A</sup> You must remember that for the next couple of weeks ~~the~~ task, I mentioned a little bit of it last night by suggesting that you continue with your lunches to have three days when you are quiet, <sup>And</sup> I ask you now, we <sup>have</sup> had it over March, what actually did you think about while you were quiet? Was there <sup>?</sup> something of that kind of intentional recognition of an essential quality while you were eating and while you were present to each other, and where perhaps you might

have had a desire to want to speak and ~~where~~ <sup>there was a</sup> you could not speak because <sup>of</sup> the rule, and you had to submit to it. <sup>But</sup> where were your thoughts? <sup>And</sup> where was then your wish to enter into the life of someone else? That after all is the whole question. To what extent are you willing to share? To what extent are you willing to let someone else be, and <sup>to</sup> adapt yourself to that condition if you can understand what there is as a totality of life represented by all kind of manifestations, that you simply become part of such totality and carry your own burden regarding the commands of the Lord.

It's not that I wish to become religious about this, I think it is even ethically necessary to understand what one should do regarding each other in a group. But it becomes very much more important to understand what <sup>that</sup> ~~is~~ <sup>it</sup> you are carrying, and what is it that you then manifest, and what is the energy which you then represent, and what is the atmosphere which you create, and what is it that is put into such energy <sup>as</sup> ~~that~~ <sup>is</sup> an influence of you on other people. <sup>and</sup> To what extent is one even open to <sup>the poss. ability of</sup> different influences not necessarily of this earth, to flow through you when I mention the word channel, <sup>of</sup> to that what is then taking place <sup>through</sup> you as an instrument under the guidance -- <sup>and then</sup> we say, <sup>which</sup> under the guidance of an "I" ~~that~~ <sup>which</sup> has been created also for that purpose. It is the establishment for oneself of ~~the~~ proper place which one should fulfill in any kind of <sup>a</sup> relationship among people, <sup>T</sup> <sup>it is that</sup> ~~that~~ <sup>one</sup> is held to account <sup>to</sup> make sure that that what you are doing can pass through the eye of a needle. That you know that in the end there will be a recognition of you and the question will be asked <sup>of</sup> "How far did your responsibility extend and what have you done with the talents of objectivity?" > Don't bury them. Bring them out to the foreground and eliminate the different things that are like an obstacle, which are in the way. Many times your

personality just prevents you from being real. And habits and all the rest that goes with it simply has to be acknowledged <sup>as</sup> that ~~sometimes is, something which is~~ quite useless and should not be there, not in that way, and the introduction of a legominism is like prying open that what is habitual and then inserting into that, a germ, I say, of objectivity -- a germ of <sup>AN</sup> understanding, ~~that~~ that then in your manifestation such a thing can grow, and have roots extend to your essence. Then the little plant of your behavior will live in accordance with the root system that can <sup>be</sup> develop <sup>and</sup> that at times even can reach your inner inner life.

I hope you will have a good afternoon together, that you can work regardless of rain and whatever it may be -- that within yourself there is this fundamental wish -- How can I serve my friends? -- How can I serve those who are not as much of a friend but still useful? How can I be for those who are definitely not useful, but for which ~~whom~~ I have a wish ~~to~~ to wish them well? How can I remember myself particularly when I have a birthday? I wish God would help us. I wish there was enough of that kind of prayer to bring down to us in some form or other that kind of energy which will help us to understand life for oneself as well as for each other.

So I hope -- two weekends will go by I won't be here. I said last night keep on going in a similar way. You don't need me, but I will be very happy to come back. The momentum can be continued, but you must continue to help the momentum to remain in existence. There has to be food. You have to prepare it. You have to wish really to do it for the sake of yourself. In doing <sup>it</sup> for yourself in reality, God will be praised because you love him.

Here maybe better we say -- To Gurdjieff -- as a central point of such thoughts and such feelings and such understanding.

To Gurdjieff -- ~~May~~ <sup>M</sup> he live in all of us.

~~Dorothy Prince~~

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